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to convert a Jew from one form of religion to another. But I think that all persons are greatly the better for having a universal form of religion as well as a national and particular one."

If the teaching of Jowett can be adapted to Judaism as well as to Christianity, and can be adopted by both, the gain is clear. In any case it forms a link between the two, and it may induce the disciples of one faith the better to appreciate the other. If, on the other hand, it cannot finally consort with dogmatic Christianity or with dogmatic Judaism, it may nevertheless indicate the lines of a liberal form of either creed, or it may point forward to a more comprehensive religion of the future, which, under whatever name or label, may include an increasing number of seekers after God.

C. G. MONTEFIORE.

## STROPHIC FORMS IN ISAIAH XLVII.

DR. PAUL RUBEN has published in this REVIEW (XI, pp. 431-479) an inquiry on "Strophic Forms in the Bible," in connexion with my book on *Die Propheten in ihrer ursprünglichen Form*. I have no intention of entering here upon a criticism of that essay. The points of difference between us were put by Dr. Ruben in a full light. On the whole, I take up the same standpoint as before; I do not care, at present, to discuss the matter, and refute myself objections that were expressed in rather too strong terms. But I cannot refrain from observing that I often made conjectures in my book, and also accepted such as were made by others, but certainly not to the extent that this was done by Dr. Ruben; further, I can admit only in a very few cases that the conjectures as a whole, and especially those of Dr. Ruben, were "an outcry of common sense." Besides, Dr. Ruben might have made more use of my new essay on *Strophenbau und Responsion* than he has done.

If however we differ much on points of detail, he has yet, avowedly, based his remarks upon my work, and simply accepted a number of my propositions; and I admit having myself also received many useful hints from his essay. I will show this by an instance from Isaiah xlvii. As a whole, I adhere to my former division of the passage; but, on various minor points, I partly accept Dr. Ruben's suggestions, and partly propose some fresh ones, induced thereto by Dr. Ruben's remarks.

I have, in my book, divided that poetical speech into five strophes of  $(8 + 8) + 7 + (8 + 8)$  lines. Dr. Ruben proposes three pairs of strophes of  $(7 + 7) + (6 + 6) + (5 + 5)$  lines, which considerably shifts the Response. I now assume five strophes, but of seven lines each. In other words, the poem consists of two pairs of strophes, of seven lines each, which accord with each other, and of a single concluding strophe. The three propositions differ very little in regard to the number of lines (39, 36, 35).

In the division of the two first strophes I now agree with Dr. Ruben by assuming them to consist of seven lines, and not of eight lines each; nor have I any objection to raise against the conjectures to read אמתך for צמתך and אפרע for אפנע (ver. 3), although I consider them by no means sufficiently certain, and the reading of the Massoretic text can be upheld.

The reading פתאם for כתאם (ver. 9), in accordance with LXX, derives a great amount of probability from the fact that it is confirmed by the Response. On the other hand, I am surprised that Dr. Ruben retains the unintelligible word ברעתך (for ברעתך). In order to uphold the kinna-strophe, which, however, appears in this piece in a very irregular manner, or in order to have at least five words in the verse, we must read חכמתך ורעתך [בטחתך ב], which produces a Response and a Concatenation. Since Dr. Ruben is so fond of conjectures, I will suggest a few more, without, however, much changing the text. We see in the Sirach MS. that *variae lectiones* are given on the margin; I believe myself able to point out some here.

Ver. 12. אולי תרצי is identical with אולי תובלי הועיל, and one of these expressions is superfluous. I see here two different readings, which are perhaps both those of the prophet himself, for הועיל is connected with וישיעון, and instead of תרצי I would read תיעצי, "thou receivest, perhaps, a good counsel," and this would be in connexion with עצתך.

There is a marginal note in החיים בכוכבים; the words החיים בכוכבים are an explanatory note to the obscure expression החיים; but here the question arises whether הברי should not read חברי.

In ver. 15 a I accept Dr. Ruben's transposition, | כן היו לך סחריך, | כן היו לך אשר ינעת סחריך מנעורך for באשר ינעת מנעורך, but I read [סח]ריך for [חב]ריך.

The progress in the knowledge of the subject will be best understood by a comparison of the following text with the text given in *Die Propheten*, i. 178, ii. 16, by Dr. Ruben, supra 497.

D. H. MÜLLER.

- 1 רדי ושבי על עפר | בתולת בת בבל  
שבי לארץ אין כסא | בת כשדים  
כי לא תוסיפי יקראו לך | רכה וענגה  
2 קחי רחים וטחני קמח | גלי צמתך<sup>1</sup>  
חשפי שבל גלי שוק | עברי נהרות  
3 תגל ערותך | גם תראה חרפתך  
נקם אקח | ולא אפגע<sup>2</sup> אדם |
- 4 גאלנו יהוה צבאות שמו | קדוש ישראל  
5 שבי דומם ובאי בחשך | בת כשדים  
כי לא תוסיפי יקראו לך | גברת ממלכות  
6 קצפתי על עמי חללתי נחלתי | ואתנם בידך  
לא שמת להם רחמים | על זקן הכבדת עלך (מאד)<sup>3</sup>  
7 ותאמרי לעולם אהיה | גברת עד  
לא שמת אלה על לבך | לא זכרת אחריתך |

- 8 ועתה שמעי זאת עדינה | היושבת לבטח  
האמרה בלבבה | אני ואפסי עוד  
לא אשב אלמנה | ולא אדע שכול  
9 ותבאנה לך שתי אלה | רגע ביום אחד  
שכול ואלמן כתמם<sup>3</sup> | באו עליך  
ברב כשפין | בעצמת חבריך מאד  
10 ותבטחי ברעתך<sup>4</sup> | אמרת אין ראני
- 11 ובא עליך רעה | לא תדעי שחרה  
ותפל עליך הוה | לא תוכלי כפרה  
ותבא עליך פתאם | שאה לא תדעי  
12 עמדי נא בחבריך | וברב כשפין  
באשר ינעת מנעוריך | אולי תוכלי הועיל<sup>5</sup>

- 13 נלאית ברב עצתך | יעמדו נא ויושיעוך  
הברי שמים<sup>7</sup> מודיעים לחדשים | מאשר יבאו עליך  
14 חנה היו כקש | אש שרפתם  
לא יצילו את נפשם | מיר להבה  
אין נחלת לחמם | אור לשבת נגדם  
15 כן היו לך [חב]ריך<sup>8</sup> | באשר ינעת מנעוריך  
איש לעברו תעו | אין מושיעך

<sup>1</sup> R. "thy arm." אמחך.<sup>2</sup> R. אשר "he will not spare."<sup>3</sup> R. after G. פתאם.<sup>4</sup> Mass. ברעתך.<sup>5</sup> I would expunge מאד as being superfluous.<sup>6</sup> Mass. adds אולי הרצי.<sup>7</sup> Mass. adds ההויים בכוכים.<sup>8</sup> Mass. סחריך.